

republic in which legislation and the execution of laws is accomplished by representatives chosen by the people. Therefore the form of government based on the republic seems to be the legitimate outgrowth of God's will in government, not that he approves all features and details of the present republican governments, but in them are the essential elements of God's methods of government. Christians are taught to pray for rulers and all in authority, thus holding up those who act for us, to a throne of grace that they may be influenced by the truth, and that righteousness be the chief aim and object of government. They are also strenuously exhorted to be in subjection to those in authority, recognizing them as the messengers of God, for good to the righteous, and a protection from the unrighteous and wicked person.

Second. To what extent does God direct and supervise the affairs of civil government? Civil government is a combination of the lives of all the individuals composing it, so that the average manhood and womanhood gives us the ideal of that government, in character, intelligence, and in every other way, and therefore in so far as the individual life is influenced by the spirit and mind of God so far does God rule that people "primarily," but God also has secondary means of reaching the affairs of civil government just as he has in the individual life, these may be termed negative means, that is a restraining influence whereby government is hindered from carrying out purposes and plans glaringly in defiance of the will and pleasure of the Almighty. Among the above may be enumerated the providential hindrances so frequently recorded in the Divine Revelation in his dealings with his chosen people, such as drouth, pestilences, wars, etc., and which doubtless if we were able to read the Divine movements today would stand out just as prominently as they do in the word of God. Let me again illustrate by reference to the individual life.

The young man has made his plans to attend a gathering, perhaps a fourth of July celebration. But when the hour came for going the storm was raging and he could not go, or perhaps he was sick and his plans were all thwarted. The plans of his life may be changed in the disappointment and his destiny quite different from what it would have been had he been permitted to carry out his plans. So also may he have chosen some profession or occupation of life that would be better filled by some other person, but circumstances of life change his course and he is led into the way God has chosen for him. Not all are carried out of the wrong into the right ways of life in this way. Neither are all hindrances to be taken as being de-

signed to change the course of life, but some of them are and do thus change the course of life. The same is true in civil government and in this the adage applies, "man proposes but God disposes." Governments are checked in their unrighteous course and reforms are brought in sometimes when the righteous are become discouraged and would gladly lay down the armor and be at rest.

Elijah was ready to die. Jeremiah resolved not to speak in his name any more. Others have faltered but God has wrought in his own good time.

There are also examples when God has used even wicked men to accomplish his purposes in government, when it was out of reach and jurisdiction of the righteous. Cyrus is called God's servant in releasing the Jews from Babylonian bondage, and permitting them to go back to their own nativity and rebuild the city of Jerusalem.

May we not hope that even in our day some of the great evils we have to contend with, one of which is the liquor license, may be overcome by the spirit and mind of God so prevailing in our own lives, that the government will be led of God thro us to take its hands off from the evil, and the sinful vice be known only as a relic of our civilized barbarism.

BISHOP POTTER'S ASTOUNDING ASSERTION Is the Saloon a Necessity?

LOUIS S. BAUMAN

A few days ago Bishop Potter of New York made the astonishing statement that, "The saloon is a social necessity." No doubt, ere this, he has bitterly regretted his assertion, and we can only think that the good bishop must have been needing "a little wine for his stomach's sake," or there is less inside his noddle than we had believed. He defends it upon the plea that as the modern club-house is necessary to society, and as the poorer classes can not pay the \$50 or \$100 membership fee in some fashionable club, therefore the saloon is necessary as the "poor man's club." Perhaps he is like a minister who recently said, "I haven't any heart to deny the poor man his beer, while I lunch with my bishop at the club." Doubtless Bishop Potter has learned by this time, that in the opinion of quite a few good people at least, the club is as much an institution of the devil as the saloon.

"The saloon is a social necessity!" A necessity, i. e., "something absolutely needed." Yes, of course we absolutely need the saloon. Society could not exist without it! We absolutely must have something to bloat the visage of men made in the image of God—something to seethe his flesh, something to pollute his heart, something to enfeeble his will, something to paralyze his conscience, something to paint hell in his eye, some-

thing to damn his soul! It is ordained of God that some one must freeze, some one must starve, some one must sit in shame for nakedness, some mother's hopes must be crushed, some wife's hearts must break and bleed. Let only those who love to see men transformed into demons, and fond wives and children suffer hell below, mouth it! A necessity—perhaps—to make hell, hell. Thank God, there are enough men and women upon their knees before God, crying mightily for the coming of that beautiful kingdom, that sooner or later, as God is in the battle, this cursed "necessity," this monster evil, this Goliath of the Ages must fall.

General Sherman said, "War is hell!" If war is hell because it has slain its thousands, what is the saloon that has slain its thousands of thousands—soul and body? Evil, evil, and only evil.

"Well," you say, I hope to hear better things of Bishop Potter in the future." Yes, so say we all. But not only of Bishop Potter, but of hundreds and thousands of other professing Christians without whose permission this curse of nations could not exist. Why anathematize the poor bishop when you loudly express his belief by your ballot at every election. The saloon keeper goes to the ballot box and puts in his ballot, saying, "Them's my sentiments!" The preacher and the deacon follow him up and their ballots say, "Them's my sentiments, tew."

"He's true to his church,—to his party he's truer, He talks for the Lord, but he votes for the brewer."

My brother, if you do not endorse the bishop's opinion from the pulpit or in the pew, don't do it in the ballot-booth either. I tell you, if I read my Bible aright, some people who profess to love Jesus will learn something new at the judgment bar of God. "No drunkard shall inherit the kingdom of God," neither shall "he that putteth the bottle to his neighbor's lips." Do I stand in the sect or party that licenses (From Latin, *licet*, meaning *I permit it*) the saloon? Am I not responsible for what "I permit?" O God! Is it possible that I might be held responsible for all the crimes, all the murders, all the agony, all the heart-breaks, and all the souls lost, because of this fearful traffic? God will never judge men in crowds or parties—he will judge individually. *Some one is responsible.* Who? If I vote with a party that "permits it," who is any more responsible than I? Who casts a single ballot more than I do? THE SALOON ONLY EXISTS BECAUSE YOUR BALLOT "PERMITS IT."

God help you, my brother, if you have never done so before, to brush away the cobwebs in your brain so that you may see your duty to God as an American voter.

No doubt, Bishop Potter's words have